March 11
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

*"But where shall wisdom be found? and where is the place of understanding? * * * God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven"* (JOB 28: 12; 23, 24).

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THE WRONG SOURCE.*

BY BISHOP CHARLES W. NIBLEY.

LET me read to you from the 84th section of the Doctrine and Covenants, commencing with the 19th verse: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God; Therefore, in the ordinances thereof, the power of godliness is manifest; And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."

I have asked on more than one occasion about this strange influence, which seems to attract men, what is it? The power of godliness made manifest to men who were not of the Church at all. That power was made manifest, in the recent trip of President Grant and party to Hawaii, in speaking and mingling with the people not of our faith as well as with the saints. "Without the ordinances thereof and the authority of the priesthood, the power of godliness is not made manifest and will not be made manifest to men in the flesh." So I rejoice that it was plain to me that the Lord still magnified His servants; that the Lord accepted their works. I know it by the same spirit and power, the power of the Lord, the revelation of the Lord. I knew that He had accepted the work that His servants on the Islands had performed and that the people had performed, for the people had given of their little substance, a very considerable amount for them. They had contributed their mite, from the mite that they have, they had given liberally to the Church. As you have probably heard, the

*Extracts from a discourse delivered by the Presiding Bishop, in the Tabernacle, Salt Lake City, January 11th, 1920.

temple cost $210,000, the building and fixing up of the grounds. It is a most beautiful building, with splendidly arranged and laid-out grounds. To me it was a very dream of beauty. It is unexcelled; it is unique; it stands there on that island a thing of supreme beauty, only a quarter of a mile from the Pacific Ocean. The whole surrounding country is most beautiful. The Lord has accepted that work and those people are blest in it. A work has been done that is a marvelous work and a wonder. It is revealed to those people just as much as it is to you and me, that this is the work of the Lord. They know that, in the same way and in the same manner that we do.

Let me read to you from another revelation how you know it and I know it. I read from Section 8 in the Doctrine and Covenants:

"Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken by the manifestation of my spirit.

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

"Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground." And, let me add, it is the same spirit by which the Prophet Brigham Young led the children of Israel in the latter days to this promised land. The Spirit of the Lord told him in his heart and in his mind, after he had asked. The Spirit of the Lord in the same way is revealing to President Grant, the the head of the Church to-day, and thus gives guidance and revelation to the Church.

"I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart," etc. This is the spirit that guides him. Now, you and I, and those people over there in the islands, we all know the truth of the gospel by the same spirit—not by some miracle, not by some planchette or some kind of ouija board that is used, not by seeking those who "mutter and weep" as Isaiah said. Let me read to you what Isaiah said about that. I was reading it this morning, and I thought that it was worth reading again. Since the war, as you know, there has sprung up in the minds of the people everywhere, in all countries, a deep feeling for those who have passed away. That is natural enough. There have been so many millions of people whose lives have been given in the great war; and now there is a tendency for people to see if they cannot talk with those who have gone beyond and get some communication

from them. Sir Oliver Lodge, one of the great scientists of England, claims that he is in almost constant communication with his son who was killed in the war; and A. Conan Doyle and other very learned men are thoroughly taken nowadays with the idea that communication is established or can be established between the other world and this world. I read only this morning in the paper, a long article on that subject, which stated that in a few years they are going to have people talking with the spirits behind the veil. Well they may do so, but there are spirits and spirits—do not forget that. This is what the Lord said to Isaiah in that day when they had soothsayers and those who sought familiar spirits, as they called them. I think it is the 8th chapter of Isaiah, 19th verse:

"And when they shall say unto you, Seek unto them that have familiar spirits"—that is what we call mediums nowadays, to whom people go to have their fortunes told or to commune with the spirits not of this world. The Lord said to Isaiah: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God, for the living to the dead?"—the clear meaning of which, as given in the Book of Mormon, is: "Should not a people seek unto their God, for the living to hear from the dead"? If there is anything to be revealed concerning the dead, ask the Lord about it. Do not go to a medium, a spiritual medium or something of the kind; but to know anything about this life or the life to come, people should ask the Lord about it, and as the Lord said to Oliver Cowdery in this same section that I read. "Do not ask that which ye ought not." If there is anything important for us, anything that we ought to know, the Lord will reveal it to us. This spiritism that we hear of and that is going on, which has spurted up in the world again, is something as old as the world itself, I suppose. We read of it here in Isaiah, and that prophet rebukes it. We read of it in I. Samuel: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her."

The Lord, it seems, had cut some communication between himself and Saul, and so Saul, seeing that he could not get information from that source, concluded to go to the other. He went to the witch of Endor, and she told him the truth, that he should be destroyed, that his people should be delivered up to the enemy, and so on. But it was not the Lord revealing these things and guiding Saul. That is the point I make, and he was wrong in going to that source. He said to her, "Bring me up Samuel." Call him up. Do not call him down from heaven, but he is down there somewhere. Now, "Bring me up Samuel"; and up came

Samuel, "and she said: An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel." How did he perceive it? By what the medium told him. He did not see anything. You did not see anything. You do not see even these spirits that are said to materialize. We read of the materialization of spirits in Shakespeare. You can find it in Macbeth. You who have seen the play recall how the witches materialize there, and then vanish into the air. As the witches vanished, Banquo says:

"The earth has bubbles as the water has,
And these are of them: whither are they vanish'd?"

Macbeth:

"Into the air, and what seem'd corporal melted as breath into the wind."

But Shakespeare makes Banquo to utter this wonderful truth:

"But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence."

Shakespeare seems to have clearly understood that information received from that source came through the instruments of darkness. That is a gospel truth revealed again in the last days through the Prophet Joseph Smith, and while some of these mediums may reveal some unimportant truths, yet it is good to remember that they are still "the instruments of darkness." Macbeth was told that he need not fear 'til Birnam Wood should move to Dunsinane. In his direst extremity a soldier tells him: "Methought as I stood upon the hill, the wood began to move;" and then Macbeth knows that he has been trifled with. He has had a few truths told to him to lead him on and on, and at last he almost curses the source of his information by saying:

"And be these juggling fiends no more believed,
That palter with us in a double sense
That keep the word of promise to our ear,
And break it to our hope."

That is what you get out of spiritism. You may find some information, some trifling thing, for, let me say, that in all the spiritism of the ages, so far as I know, and particularly in this age, there is not a single principle of truth, or of salvation, or of that which makes for righteousness and peace and good government and good order and the blessings of mankind revealed from that source, up to this hour, but only some trifling things; something like, "Why, your grandmother came. She is an old lady, and she tells me that the boy you are thinking about is very happy." The information you get is some little tittling, tattling thing that does not amount to anything. There is no salvation

in it. "Should not a people seek unto their God, for the living to hear from the dead," if you want to hear, the Lord will speak peace to your soul; and he will reveal, as he says here in the 8th section of the Doctrine and Covenants to Oliver Cowdery; "Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart." Just as those two disciples who journeyed with Jesus, and who were doubting about His resurrection, and yet when He appeared to them and tanght them, they said to one another: "Did not our heart burn within us, while he talked with us in the way, and while he opened to us the scriptures?" That is the spirit that is with this work, not the spirit that you find men seeking for through mediums, and that brings no salvation, nor peace, nor blessing.

I pray, my brethren and sisters, that we may have the spirit and light of truth, the spirit of the holy gospel, the guidance that it gives and has given, that it may be manifest again and again, and continually be manifest to men in the flesh as it was manifest, and I saw it, and you saw it from time to time, by the power of God, manifest not only to the Latter-day Saints, but to the world—that power, that influence, which we must seek after, through the Lord, and not through somebody else, not to any familiar spirit, but to the Lord, for he says in Isaiah—"Should not a people seek unto their God?" And in the next verse: "To the law and to the testimony, for if they speak not according to this word, it is because there is no light in them." I tell you there is no light in them. It is darkness; not only the destruction of the soul, but of the body as well, because that influence, that instrument of darkness, the power of the adversary, makes for the destruction of the body as well as the destruction of the soul. We must turn from it and have none of it. It will do no good; it will bring only darkness, and not light. The Lord deliver us from it, and deliver this people from all such things, I humbly pray, in the name of Jesus, Amen.

THE CHURCH AND RELIGION.

Canon Green, of Salford, England, was recently offered the bishopric of Lincoln. What Canon Green says about the condition of religion in England has real significance. In a recent sermon in Manchester he said that he had scarcely any hope for the future of the Church of England. For the future of religion, he said, he did not fear in the least; but that anything, approaching the organization of established religion, was likely to survive was a very doubtful thing. The leaders of the Church seem to have no conception at all of the extent to which the great mass of the people are not merely out of contact but are hostile to all forms of organized religion. Their spiritual leaders, he said, do

not lead because they do not know the facts, because they are not brought into contact with everyday affairs of life. An informant who was closely associated with a university declared that, to a large extent, the students were throwing over all allegiance to religion of any kind. They denied, not merely the fundamentals of religion but of morality, and the women were worse than the men. A vicar in a northern town, big enough to be representative and small enough for people to keep in close touch with the feeling of the whole town, said: I am appalled, not merely at the indifference, but at the hostility to the Church of the whole body of workers. A Congregational head-master of a municipal day school said the school was turning out atheists every day. Religion was being destroyed there. In the secondary school he said not a single master or mistress attended church or had the slightest moral influence on the pupils.

Canon Green ventured the prediction, that should the proposed Enabling bill now before parliament fail, the next general election will put in a Labor Party Government, which would introduce measures for the drastic disestablishment and disendowment of the Church of England. This he opined would lead to a bitter conflict between the church and state as in France, in which the ecclesiasts were badly beaten. He said the bishops will call upon the ecclesiasts in every parish to stand up for the church, and they will be beaten in very parish, and discredited.

WILLIAM TELL.

It is interesting to note how a tradition may be saved by careful inquiry and truthful telling, and it will be worth while to show how so venerable a story as that of William Tell and the apple is disposed of by comparative criticism. The incident is supposed to have occurred about 1307, and it is first recorded in the old Swiss chronicles. Justinger, who died in 1426, is one of the most ancient chroniclers, and Melchior Russ, of Lucerne, copies in his chronicle, word for word, the narrative of Justinger describing the tyranny of the Hapsburgs which produced the insurrection of the Alpine peasants. In illustration of this tyranny, Justinger speaks in general of the ill-treatment of the peasants; but Melchior Russ, in 1482, two centuries after the event, says specifically that William Tell was forced by the seneschal to hit with an arrow an apple placed on the head of his son, failing in which he himself was to be put to death. He then proceeds to describe the adventure of the storm upon the lake of Lucerne, when Tell leaped ashore from the boat and shot the governor dead with his cross-bow. Another chronicler, Peterman Etterlein, whose work was published at Basle in 1507, tells in detail the story of the apple and

of the governor's treachery. He describes the storm upon the lake, but Tell shoots the governor in ambush as the governor passes to his castle. Other chroniclers repeat the legend in various forms.

M. Delepierre, a Belgian scholar, to whom we are indebted for these facts, holds that there are evidently four different views of the tradition. First, that which asserts the authenticity of the Uri legend; the second admits the existence of Tell, the homage to the hat, the lake voyage, and the shooting of Gesler, but rejects the apple; the third concedes the existence of a Swiss hero named Tell, but nothing more; and the fourth rejects the whole story. The two earliest existing Swiss chronicles that mention it are those of Russ and Etterlein, and they differ. But there are allusions in other writers to works contemporary with Tell, which, however, do not mention the story. Franz Guillimann, in his Helvetian Antiquities, at the beginning of the seventeenth century, repeats the tradition, but in a letter written in 1607 Guillimann says that the more closely he inquires, the more fabulous the tale becomes, and he adds that this conviction is confirmed by the fact that he finds no writer before the fifteenth century who alludes to it at all; and Guillimann is of the opinion that it was a tale told to foster the hatred of the Swiss states against Austria. In 1760, Uriel Fruedenberger published at Berne a small volume in Latin called, "*William Tell: a Danish Fable.*" The canton of Uri condemned the book and its author to be burned and urged the other cantons to pass a similar sentence. The work was accordingly burned, but it was reprinted in *Breyer's Historical Magazine.* It was also reproduced at Delf, in 1826, in Hisclep's "Of William Tell and the Swiss Revolution of 1307; or the history of the early Cantons up to the Treaty of Brunnen in 1315."

Meanwhile Rahn, in the latter half of the seventeenth century, regards the legend as fabulous or very suspicious. Iselin, in 1727, thinks it doubtful, because the old annalists say nothing of it, and because Olaus Magnus tells the same story of a certain Toko in the reign of the Danish King Harold. Schneller, a later editor of Russ's chronicle, seriously doubts not only the story, but the existence of Tell; and Kopp, in 1834, shows by precise historical citations how slight is the foundation of the tradition, and that with all the mediæval love of the marvelous the contemporary chronicles are silent. In 1836 the professor of philosophy at Heidelberg promised a still more careful inquiry into the sources of the legend than that of Kopp and Iselin. This resulted in the complete and valuable work of Ludwig Häusser in 1840, who decides that there is no historical importance to Tell—a man who made himself famous by some exploit not connected with the history of the Confederation—and that the particulars of the tradition are not authentic, the apple being of Scandinavian origin.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 11, 1920.

EDITORIAL:

KNOW YE THE LORD (II).

About the time of the confusion of the language at Babel, and before the appearance of God Almighty to Abraham, it is recorded that He disclosed himself in the most wonderful manner to a prophet of great renown, who, together with his kindred and a small company of friends, were called and directed by the Lord to separate themselves from the people and journey to a land of promise that he should show them. This is the company which first settled the western hemisphere more than two thousand years before the Christian era, and its leader was the brother of Jared. Its abbreviated history is found in the Book of Mormon.

The personal appearances and occasions of the Lord speaking to this company and their descendants, as recorded in the Book of Ether, are not many. The first, after the brother of Jared had cried unto the Lord not to confound the language of Jared and his friends, was in response to an inquiry which Jared prompted him to make, relative to their leaving the land of their nativity:

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends, and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth" (Ether 1: 39-42).

The meeting in the valley occurred as promised: "And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not" (Ether 2: 4). After this visitation the company was directed constantly in its journey to the great sea, where upon the sea shore they dwelt in tents for four years: "And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared" (Ether 2: 14).

The further communications, concerning the preparation of eight

barges for the voyage over the great deep, are most interesting. They culminated in the illumination of the sixteen stones, which had been moulten out of a rock taken from the mount Shelem, when the following vision of the Lord made manifest in the flesh occurred: "And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one with his finger; and the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord: and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. * * * And when he had said these words, behold, the Lord showed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you. * * * Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh" (Ether 3: 6, 13, 16).

What a wonderful vision is this! In it is disclosed the pre-existence of the spirit in the form and likeness of the human body: the promise of the human body in the form and likeness of the spirit, and the redemption of body and spirit in immortality and eternal life.

After the Jaredites arrived in the promised land and established a nation there with a king to rule over them, their history is that of nearly all nations. Dissensions arose, rebellion, civil war, the country was divided into two kingdoms, then secret combinations and orders developed overthrowing one kingdom after another, and the people fell into many evil practices and sins. Prophets appeared from time to time among them, predicting their destruction except they should repent and turn unto the Lord. Among these it is written, "And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him" (Ether 12: 2). "Great and marvelous were the prophecies of Ether, but they esteemed him as naught, and cast him out, and he hid himself in the cavity of a rock by day, and by night went forth viewing the things which should come upon the people. * * * And in the second year the word of the Lord came to Ether that he should go and prophesy unto Coriantumr that if he would repent, and all his household, the Lord would give unto him his kingdom, and spare the people; otherwise they should be destroyed, and all his household, save it were himself, and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr" (Ether 13: 13, 20, 21).

The succeeding chapters in the Book of Ether contain the narrative, most graphic and full of dramatic incident, of the literal fulfilment of these inspired words—even the words of the Lord which came to Ether.

The complete destruction of the people in the series of battles, in which there had been slain two millions of mighty men, is recorded, and that Coriantumr was the last man left alive in all that land, except the prophet who witnessed the end and wrote the record. "And the Lord spake unto Ether, and said unto him, Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled, and he finished his record" (Ether 15: 33).

The opening chapters of the Book of Mormon tell of the departure of Lehi and his family from Jerusalem in the reign of Zedekiah, about B.C. 600, and of a remarkable vision that he had, in which "he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God" (I. Nephi 1: 8). In his family his son Nephi was inspired to call upon the Lord in prayer, as his father had, and as all men have whom the Lord has honored with visions and appearances of himself and unto whom he has deigned to speak. "And it came to pass that the Lord spake unto me saying, Blessed art thou Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart! And inasmuch as ye shall keep my commandments ye shall prosper, and shall be led to a land of promise; yea even a land which I have prepared for you, yea a land which is choice above all other lands" (I. Nephi 2: 19, 20).

Always in the personal ministry of the Lord to His children there is a prophecy and a purpose which the subsequent history fulfils and demonstrates. It was so in this case, wherein the colonization of the American continent, and the raising of a nation that should exist for a thousand years is foretold. Incidental to the unfolding of this great project of the Lord's, many significant dreams and visions, and the visitation of the angels of the Lord occurred. At one time, as an instance, when Laman and Lemuel, the older brothers of Nephi, rebelled and rose up against him and smote him with a rod. "And it came to pass as they smote us with a rod, behold an angel of the Lord came and stood before them, and he spake unto them saying, Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you. * * * And after the angel had spoken unto us he departed" (I. Nephi 3: 29, 30).

Among the most interesting visions granted to Nephi is that in which he was caught away into an exceeding high mountain and communed with the Spirit of the Lord, and was shown certain things that had been manifested to his father in a dream. "And he said unto me, What desirest thou? And I said unto him, to

know the interpretation thereof; for I spake unto him as a man speaketh, for I beheld that he was in the form of a man; yet nevertheless I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another. And it came to pass that he said unto me, Look! and I looked as if to look upon him, and I saw him not; for he had gone from before my presence. And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou?" (I. Nephi 11: 10-14).

Thereupon followed the most marvelous communion and heavenly vision, in which Nephi is shown the birth and ministry of the Messiah, and the rise and fall of the nations of the earth, through all the generations of time down to the very present. He was shown that the great and wicked church, described as the mother of abominations, should gather together multitudes to fight against the Lamb of God; and he saw that the power of God descended upon the saints who were scattered upon all the face of the earth, and that they were armed with righteousness and the power of God in great glory, by which they were destined to prevail, as afterwards predicted in the revelation of the Apostle John; and he concludes the account of it in these words: "And I bear record that I saw the things which my father saw, and the angel of the Lord did make them known unto me."

This is all told in chapters eleven to fourteen, and will be read with the utmost interest. How infinitely superior is such ministry to the inarticulate mumblings of hidden spirits in the dark, who communicate nothing that is not already known, or that cannot be found out by the wisdom of man! Oh the strength and the dignity, the incomparable beauty and purity of the words of the Lord, and of the angels sent from his presence! How peurile and common and contemptible, in contrast, are the make-believe messages of imposters, whether they be fictitious spirits pretending they are the spirits of the known and beloved dead, or of dishonest mediums playing for hire upon the credulity of misled people, who pander to their mutterings rather than seek the truth at the source of light and truth. "Should not a people seek unto their God, for the living to hear from the dead?" A single utterance of the Lord spoken by himself, or an authorized angel sent forth from his presence is of more value than reams of disquisitions by uninspired writers. Reading the truth, as it is recorded in the Bible, and the Book of Mormon, seeking by prayer, as commended by the Lord, for an understanding of it, is the true way and the sure way of coming to the knowledge thereof, even to the knowledge of God which is life everlasting.

J. F. W.

WORLD CONDITIONS AND PROPHECY.

By Joseph A. West.

At a general conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, April 6th, 1840, Apostle Orson Hyde was called to go to Jerusalem and dedicate the land of Palestine for the gathering of the Jews. In his report to the Prophet Joseph Smith, dated at Triest, January 2nd, 1842, he says:

"It was by political power and influence that the Jewish nation was broken down and her subjects dispersed abroad, and it will be by political influence and power that they will be gathered. England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power and advance in the front rank of this glorious enterprise."

Those who recall the triumphal march of the British army through Palestine during the world war just passed will at once see how literally this prophecy of a modern apostle has been fulfilled.

One of the earliest Bible predictions of a universal war in the evening of time is to be found in Joel 3: 9, 10. Speaking of a time just preceding the sign of Christ's final coming, when "the sun and moon shall be darkened and the stars shall withdraw their shining," the prophet Joel says:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong."

Those who have kept advised on the stirring events of the past five years cannot fail to be struck with the remarkable manner in which the above prophecy has been fulfilled, even to the weaker nations of Europe boastfully entering the war on one side or another of the conflict.

In the second chapter of Isaiah and the fourth chapter of Micah we read the following:

"And many shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. "And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Some one has defined prophecy as history reversed, and surely one of the crowning events of this latter-day gospel dispensation could not have been more correctly or beautifully described, had Isaiah been filling the role of a modern historian instead of that of a prophet who lived in an age that is past. People of all

nations have been gathered by the gospel into these mountain vales, that are exalted from three-quarters of a mile to one and a half miles above the hills of the surrounding low-lands; and these people have come here to be taught in the ways of the Lord and have covenanted with him in solemn, sacred places to walk in his paths. Out of this Latter-day Zion has already gone forth the law of the Lord, and countless thousands have rendered obedience thereto. The great divine law of political and religious liberty that God inspired our fathers to establish upon this land has also gone forth to the nations of this earth, and despotic rule is doomed throughout the world. As Joel said, the Gentiles have prepared war, and the mighty men have come against each other in the greatest battles the world has ever known, and now that it is over, they are beginning, figuratively speaking, to "beat their swords into plowshares and their spears into pruning-hooks," and seeking by a League of Nations, to "learn war no more."

The Savior, in answering the request of his disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" predicted: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famine and pestilences, and earthquakes, in divers places;" which, he says, will be but the beginning of sorrows. "And this gospel of the Kingdom," he adds, "shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:3, 14).

In the new revision of the scriptures made by Joseph, the Seer, this passage reads as above, but to it is added the words, "Or the destruction of the wicked," conveying the idea that the end referred to was the end, or destruction, of the wicked. Verse 34 in the same chapter which reads, "Verily I say unto you, This generation shall not pass till all these things shall be fulfilled," in the new translation reads as follows:

"Verily I say unto you, this generation [in which these things shall be shown forth] shall not pass till all these things be fulfilled."

That is, the generation in which the events pertaining to the first apostolic dispensation were predicted should not pass away until all those predictions were fulfilled; and likewise, those events that relate to the latter-day dispensation, or the dispensation of the fulness of times, shall all occur in the generation in which they shall first begin to be made manifest.

To overcome the apparent difficulty of interpretation in King James' translation in the thirty-fourth verse, reference is made to the last verse of the 16th of Matthew, which reads as follows: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," evidently referring to John, who was one of the number. In each place in the Gospels where this same statement is made, the plural is used, showing that there would be more than

one then living who would not taste of death until after the coming of the Savior in the latter days.

On December 25th. 1832, Joseph. the Seer, received the following:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations."

In the original manuscript of this passage the word *then*, as shown by Elder B. H. Roberts, occupies the place of the word *thus*, making it read, "And then shall war be poured out upon all nations." That is, when Great Britain shall call upon other nations to defend herself against other nations.

I need not here refer at length to the marvelous and most accurate manner in which this prophecy was fulfilled in the U. S. civil war. The bare mention of it is sufficient to confirm, in the mind of every student of history, the fulfilment of this prediction, for that war did result in the death of, approximately, a million men, and it cost the government nearly a thousand million dollars. We are now only concerned with that portion which relates to the war that was to be poured out upon all nations when Great Britain should begin to call upon other nations to protect herself against other nations.

I do not know just when it was that the entente between Great Britain, France, and Russia was formed as a counter-balance to the alliance between Germany, Austria and Italy, known as the Triple Alliance; nor do I know whether the exact date is important to the question I am discussing. The fact is that alliances were formed, on the one side at the instance of Great Britain, whose main purpose was to defend herself against other nations, principally Germany, her great commercial and naval competitor; and when she called upon other nations to defend herself against other nations, under the terms of said alliance, one of the greatest wars that the world has ever witnessed was launched and has already resulted in the death of about fifteen million people, directly and indirectly, ten millions having been killed in battle alone; and the expenditure of 197 billions of dollars, or eleven billions more than the total wealth of North America—a debt that hangs like a mill stone upon the necks of this and coming generations.

There is not a nation in all the world that has not been more or less affected by this great war, however distant it may have been

from the actual theatre of the great conflict. Even those nations that have tried to be neutral have not escaped the ravages of Germany, either in her submarine warfare or in some other way, and thus has the entire world been plunged into a deluge of strife and bloodshed. And why has all this happened? Let the word of God answer. Isaiah, after enumerating the terrible judgments of the Lord that were to be visited upon the world in the latter days, gives the following reason therefor:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. * * * And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (Isaiah 24: 5).

What greater punishment could be meted out to the "high ones and the kings of the earth" than that which has overtaken them as a result of the war just passed? And the end is not yet, for some of them may be tried by an international court and punished in accordance with the enormity of their crimes.

We therefore find that, while the present condition of the world is a striking fulfilment of prophecy, both ancient and modern, it is also the direct result of the rejection of the gospel that has so long been preached to the inhabitants of the earth by the authorized servants of the Lord. Let us who claim to be Latter-day Saints not think that because we have accepted the truth and but indifferently lived up to the requirements thereof, we will escape the latter-day judgments; for where much is given much is required, and the Lord has said that judgment would begin at the house of the Lord. Upon this point the prophet Joseph says: "It is a false idea that the saints will escape all the judgments, while the wicked suffer; for all flesh is subject to suffer, and the righteous shall hardly escape; still many of the saints will escape, for the just shall live by faith" (*History of the Church*. Vol. V., p. 11).

Judgment began with the saints in the early history of the Church, because they would not keep the commandments of the Lord, and they were scattered and peeled as no other people have been since the days of the early Christians. The Lord's hand rested heavily upon this nation in the Civil War, for having, among other things, allowed wicked men to slay the Prophet and Patriarch, and to expatriate the Church, numbering tens of thousands—not for any crimes that the saints had committed, but to satisfy religious prejudice, such as caused the crucifixion of the Christ and the martyrdom of his disciples. The generation that held the stage of history at the time of the Civil War, both believers and unbelievers, within the confines of the United States, received its chastisement, and our own generation, in the great

world-war, the world over, has had a foretaste and premonition of what may yet come, if it does not repent and turn unto the Lord with full purpose of heart. To the saints the Lord has said: "Therefore, stand ye in holy places, and be not moved until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

FROM THE MISSION FIELD.

Change of Address.—Owing to the release and early departure to Zion of President Frank Alexander, the Norwich conference has been placed under the presidency of Elder James Gunn McKay, Deseret, 152 High Road, South Tottenham, London N. 15, to which address all communications relative to the Norwich conference should be sent.

Branch Conferences.—A conference of the Hull branch was held on Febrnary 22nd, 1920, at which President Gardham Stainton was present. The exercises were conducted by branch President J. Wharram. A priesthood meeting and two public meetings were held. The Sacrament was administered by Elders Bushell and Smith, and the Church authorities were voted for. The speakers were President Stainton, Elders Wharram and Summers, and Sister Barraclough, of Selby, who spoke upon the love of God. Excellent instructions were given and testimonies were borne that were listened to and much enjoyed.

The Wigan branch conference was held on Febrnary 29th, 1920, President Richard Tinsley presiding. President Starkey, Elder Mount, and Elder Thomas M. Wheeler of the Liverpool office, were in attendance. Three sessions were held. At the afternoon session, prizes were given to the Sunday-school for their regular and punctual attendance. At the evening session Elder Mount presented the general and local authorities. The speakers were President Starkey, Elder Wheeler, and Elder Mount. A time of spiritual feasting was enjoyed by the saints and friends who were present.

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